an argument to juſtify the depriving men (or women) of their natural rights, is one of the abſurd ſophiſms which daily inſult common ſenſe.

The civilization of the bulk of the people of Europe is very partial; nay, it may be made a queſtion, whether they have acquired any virtues in exchange for innocence, equivalent to the miſery produced by the vices that have been plaſtered over unſightly ignorance, and the freedom which has been bartered for ſplendid ſlavery. The deſire of dazzling by riches, the moſt certain pre-eminence that man can obtain, the pleaſure of commanding flattering ſycophants, and many other complicated low calculations of doting ſelf-love, have all contributed to overwhelm the maſs of mankind, and make liberty a convenient handle for mock patriotiſm. For whilſt rank and titles are held of the utmoſt importance, before which Genius "muſt hide its diminiſhed head," it is, with a few exceptions, very unfortunate for a nation when a man of abilities, without rank or property, puſhes himſelf forward to notice.—Alas! what unheard of miſery have thouſands ſuffered to purchaſe a cardinal's hat for an

an intriguing obſcure adventurer, who longed to be ranked with princes, or lord it over them by ſeizing the triple crown!

Such, indeed, has been the wretchedneſs that has flowed from hereditary honours, riches, and monarchy, that men of lively ſenſibility have almoſt uttered blaſphemy in order to juſtify the diſpenſations of providence. Man has been held out as independent of his power who made him, or as a lawleſs planet darting from its orbit to ſteal the celeſtial fire of reaſon; and the vengeance of heaven, lurking in the ſubtile flame, ſufficiently puniſhed his temerity, by introducing evil into the world.

Impreſſed by this view of the miſery and diſorder which pervaded ſociety, and fatigued with joſtling againſt artificial fools, Rouſſeau became enamoured of ſolitude, and, being at the ſame time an optimiſt, he labours with uncommon eloquence to prove that man was naturally a ſolitary animal. Miſled by his reſpect for the goodneſs of God, who certainly—for what man of ſenſe and feeling can doubt it!—gave life only to communicate happineſs, he conſiders evil as poſitive, and the work of man; not aware that he was